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ARGUMENT

Proving that the Design of
Employing and Enobling
Foreigners,

Is a Treasonable Conspiracy a-
gainst the Constitution, dangerous
to the Kingdom, an Affront to the
Nobility of *Scotland* in particular, and
Dishonourable to the Peerage of
Britain in general.

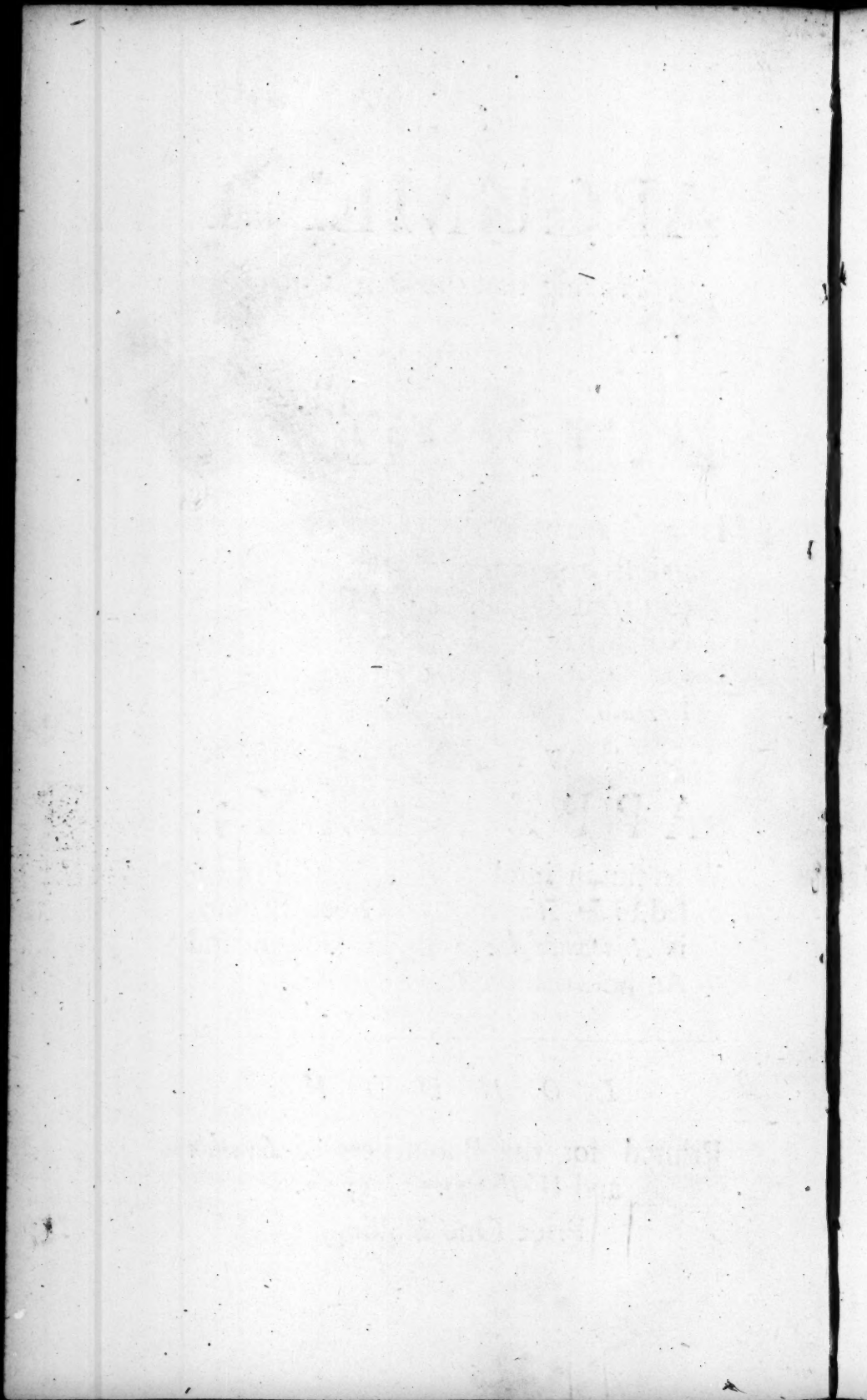
W I T H A N
APPENDIX;

Wherein an insolent Pamphlet, Entitu-
led, *The Anatomy of Great Britain,*
is *Anatomiz'd*; and its Design and
Authors detected and exposed.

L O N D O N,

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A N

Argument, &c.



Hoever looks back upon the short History of the three last Years, must acknowledge that *Britain*, tho' in herself the most happy, most flourishing, and best constituted Nation in the World, and at this Time in the most promising Circumstances, and in the fairest View of the Continuance of those Felicities; yet to the Grief of all that are seriously

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ously anxious for her Stability in this prosperous State, has some very unhappy *Seeds of Division*, either sown in the Nature of her People, or flowing from the general Scituation of her political Interests; which *now do*, ever *did*, and it is to be feared *ever will*, make her unhappy and uneasy at Home.

These *Seeds of Divisions* are so natural to the Soil, that they grow up without any Cultivation, and yield a too plentiful Harvest to the Enemies of the Nations Peace.

He will be a true Servant to the Publick, who shall endeavour to weed them out ; and tho' there is but a discouraging View of effectually and perfectly destroying this infernal Principle of Strife from among us, yet all Hands should be employed to keep it down as low as we can.

By *Seeds of Divisions*, I do not mean *Divisions* between the established Interest of the Government, and the Interest of a *French* or *Popish* Faction ; Between *Protestant* Succession, and Rebellion; or between King
George,

George, and the *Pretender* ; No, nor *Divisions* between *Low Church* and *High Church*, or *Whig* and *Tory*, none of these are the Case ; And therefore I premise this with the utmost Plainness as I proceed, that I may not be misunderstood ; But in plain Terms, I mean Feuds among my *Lord Thomond's Cocks*, *Divisions* among those who are *all of a Side*, or as a late very well adapted Story, has unluckily represented it, *Quarrels among the School Boys*, when the *Schoolmaster* was out of the Way ; I mean, *in a Word*, Breaches among King GEORGE's Friends ; tho' they must bear with being told, that they are far from being *King George's Friends*, who form, contrive, propagate, or any Way concern themselves in the Work of dividing a Nation, so newly, and so happily settled ; and in so much Likelyhood, *till now*, of being better settled and united than ever before ; These are the *Divisions* I am entring upon ; *in short*, *Divisions* among the *Whigs*, and no other ; and sorry I am to say it, that even among these will be found at this

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Time,

Time, SUCH Interests form'd, SUCH Divisions and Animosities begun, and *which is worse than all the rest*, SUCH Designs laid, as, IF the Wisdom and Authority of the King's Majesty, the Justice and Application of the FEW faithful and disinterested Men among his Ministers and Council, and the Vigilance and Influence of the approaching Parliament, do not prevent; will overthrow all that Felicity, that Peace, and those *Halcyon* Days, which the People of this Nation had Reason to hope for, from the welcome and victorious Reign of King GEORGE.

It was long before the Appearance of a late haughty and imperious Party Pamphlet, entitled, *The State Anatomy of Great Britain*, that I foresaw these Things, and particularly I foresaw two Breaches in the publick Peace of this Nation, at which such Mischiefs would apparently break in upon us, as the Heart of no faithful Subject to *King George*, or Well-wisher to his Country, could bear to think of, without an inexpressible Affli-

Affliction ; and as I did not, *it must be confess'd* foresee that the Blow was so near being given, I had resolv'd to anticipate the Enemies of our Peace if possible, and to prevent the Mischiefs; by exposing it before it was ripe, and so alarming all honest Men, that they might be prepared to oppose it.

To this Purpose, one Part of this Work was digested some Weeks ago, consisting of proper Arguments to prevent the Design of prostituting the illustrious Blood of our Nobility to Foreigners, and the ancient Freedom of the Subject, to a standing Army ; and to avoid the Cavils either of such a *Boutefeau* as has now enter'd the List, or of any other that shall attempt to reproach this, as a thing pointed at the Government ; I shall easily demonstrate, that this was done, and is now published, without suggesting in the least, or so much as entertaining a Thought, that these wicked Projects have their Rise either in the King personally, or in any of his Measures or Designs ; But in a Set of selfish and designing Men, who,

to engross Power, amass Wealth, and gratifie the unbounded Avarice and Ambition of a few, care not what Dishonour they bring upon their Country, what Bondage they entail upon their Posterity, or to what Reproaches they expose the King and Royal Family; who have so many Ways deserv'd better Usage at their Hands.

While these things were thus prepar'd, and even in the Press, the Conspirators growing big with the Embrio which they had conceived, their Treasons against their Country growing ripe for Execution, and above all, fearing the Penetration of some honest and loyal Patriots, who yet remain in the Administration, should blow their projected Schemes, and apprise the Nation of what Trains were laid for their Destruction; I say, with these Views they resolved to broach their Design in a Pamphlet, to make way for what was to follow, by preparing us to expect it; and that we might embrace the Fraud with a Security perfectly Supine and Lethargick, they hand it into the
World

World mask'd with all possible Disguise, dress'd up, *as is always the Case in Treasons of the like Nature*, in the most polish'd Garb, as Murtherers and Thieves go to Execution dressed *in white*, the Emblem of Innocence and Vertue.

The Authors of this Pamphlet, for I must distinguish much between them, and the *Editor* or Compiler, have exactly followed the ancient Method of the *Jewish Rabbins*, who, as is related from some of their Writers, when they resolved to raise any Sedition against the *Roman* Government, always harangu'd the People with their Zeal for the *Law of Moses*; And when they had a Design to lessen the Power of any Sect or Party among themselves, then they harangu'd upon the Danger of their provoking the *Romans*; I shall fully make good the Charge, when I come to the Particulars.

NOTE, I say the *Authors*, because as this Work has been long hatching, and had been much talk'd of many Days before it came abroad; Pieces and Parts of it handed about, and

rehears'd among the People it is calculated to serve ; And that the Persons, from whom it has been heard, are very well known, so those who have dictated their Share to it, are justly here term'd the *Authors*. The Creature, who they have pitch'd upon to put it together, can no more be called the Author, than the Shopkeeper who sells Watches, *ought to be*, tho' he is corruptly and improperly, called a *Watchmaker*, who often knows no more of the working Part, than just the Shape, and how to put every Thing in its Place : and yet it will appear, that they have been very unhappy in their Choice also.

These Things are further evident in this EDITOR, *for I take him to be no more* ; having been imposed upon to commit such gross Mistakes, and assert such evident Falshoods, which no Man of Sense could knowingly be guilty of ; of which I may say, that no Man was ever known in this Age to write with so much Arrogance and Ignorance put together.

Some of these I shall speak directly to, and lay open as I meet with
with

with them in running over his Book. But as the Variety and Multitude of Things he treats of, and Persons who he has abused, together with the design'd Brevity of this Work, admits not my tracing him in every dirty Step; So I shall first in these Sheets detect and expose the Treasonable Plot it self, which is cover'd in his Designs, as I had resolv'd to do, whether he had written or not: and perhaps in laying open this horrid Conspiracy, against the Honour and Liberty of our Country, some of the Conspirators may come to be known by the Share they have in the Plot, as well as if enroll'd by their Names.

Before I enter upon the Pamphlet, I shall give at least the Abridgement of what I had prepar'd to speak of, if this Book had not been published in the World: and as I call it an Abridgement, so I shall shorten it, as much as consists with the just Information of the Reader, that it may Answer its Name.

I had laid it down as a Proposition to argue upon, and as a Truth undoubted to be received, that *there*

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is, and for some Time has been, an apparent Design among a Party of Men, if possible to introduce Foreigners into the Number of our Nobility ; I had indeed taken some Pains to prove the Suggestion, and had given many good Reasons, why I adventur'd, if it might be called an Adventure, to offer such a disputable Point to the World, especially as the Fundamental ; and tho' what I had alledged might have admitted some Cavil, especially in an Age of Quibble and Sophistry, as this we live in may be call'd ; yet I cannot but think, that it would be taken for Truth, if I proved, as I should certainly, that the *ancient Nobility* were apprehensive of it, that the New Designs of a Party not yet discovered wanted it, nay, that they were undone without it *as a Party* ; And that they confessed it, own'd it, and defended it every Day, in their common Discourse ; I say, tho' these Things might have been accepted as a sufficient Proof of the Proposition, yet I am now abundantly supplied from this Pamphlet, called the *State Anatomy* ; which not only confesses

esses the Design, but glories in it; and has the Assurance to say, the Parliament will come into it.

After the Enemy confesses, what need of farther Testimony? When the Criminal pleads guilty, the Evidence are dismiss'd: He tells us in so many Words and Names, two eminent Foreigners, Page 57. *You need not doubt but by a particular Act, They'll be created Peers of this Kingdom.*

Can any *British* Reader see such an Assertion in Print, and not be fill'd with Abhorrence and Execration? Are the Faction so secure of their Influence in the Legislature, that they should direct their *EDITOR* to publish such a Satyr upon the *British* Parliament? Have they the whole House of Peers in Proxy? Or are they able to awe the Nobility into Compliance with them, though it be to the Infamy of themselves, and to the Dishonour of their illustrious Assembly! They *WILL BE* created *Peers*! Let any Man that reads the Words, consider if I am out of the Rules of Decency, to say it is *Arrogance* and *Ignorance*; Sure he must
be

be ignorant of the Constitution of the *British* Peerage, and not call to mind, that though *Foreigners* have been mad Peers before now, yet never in our Age, by the Vote of the Peers themselves, the *Heir Apparent* of the Crown accepted.

But this Man boldly undertakes that it SHALL *be done*, and that it shall be done by the *Peers* themselves : Arrogant Arrogance ! He assures us it shall be done by a *special Act* ! making the *Peers* *felo. de se*, Murderers of their own Honour, accessary to the Invasion of their own Privileges, and dissolving the *ONE Limitation*, which in all the Ages of their Political Being they were ever able to obtain, upon that Power, which is the Fountain of Honour : Surely these Men must be perfectly ignorant of the Reproaches cast upon our ancient Nobility, and the Dishonour it has already been to that illustrious Body, to have had so many foreign Families, upon various Occasions, engrafted into the Rank of the Nobility ; he must be ignorant of the Disadvantages which our Nobility suffer,

suffer, when they are named or compared with those of Foreign Nations, by their being so unhappily mix'd with spurious and Foreign Blood; or how chary and tender they are of that happy Clause passed in Parliament, 13 *Gulielm.* cap. 2. in these Words.

That after the said Limitation shall take Effect as aforesaid, no Person born out of the Kingdoms of England, Scotland, or Ireland, or the Dominions thereunto belonging, (although he be naturalized or made a Denizen (except such as are born of English Parents) shall be capable to be of the Privy Council, or a Member of either House of Parliament, or to enjoy any Office or Place of Trust; either Civil or Military, or to have any Grant of Lands, Tenements, or Hereditaments, from the Crown to himself, or to any other or others, in Trust for him.

Certainly these Men must be unsufferably arrogant after such a Law as this, to tell us, the Peers WILL pass an especial Act to give up this
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invaluable Privilege ; OR, *which is worse, and what cannot be thought of without some Abhorrence*, the Conspirators must pretend to have effectual Influence over the Nobility, and to know so much of their Minds before Hand, as that they may venture to publish this of them. I confess, if some other Things had not convinced us as we go on, that such a Plot is actually in Hand, and by these very Men, one would have thought this had been *an Irony*, and that it had been written on Purpose to arm the House of Peers against such an Attempt upon them ; to fill them with Indignation at the Suggestion, that any Man, or Party of Men, should take upon them to answer for the House of Peers ; and to say, what they *will* or *will not* do ; and especially in such a Case, where the Honour of the Peerage is so nearly concerned ! To say positively, that they WILL give it up, that they WILL open the Door to Foreigners, and WILL receive further Mixtures in the Blood of the *British* Nobility, it must be allowed

low'd very well to merit the Character of *Arrogance* and *Ignorance*.

Were any Man to come, and clear the Editor of this Pamphlet of this Charge, how must it be done; 'tis impossible to be done by any other Way, than by affirming, that the Fact is really true: And can this be received with any Kind of Temper! What! Are the House of Peers corrupted by a Party! Are they pre-engaged before they meet! Are they under Management of the Conspirators! Horrid Suggestion! Who can entertain such Notions of the greatest Body, and most considerable of its Kind, in the World! But to go on to what is still worse, are they pre-engaged against themselves too! Are they corrupted against their own Constitution! Are they managed by the Conspirators to undermine their own House; and give up their own Privileges to erect a Party? Far be such a Thought from every *British* Heart! And c---d be the Tongue that casts such a flagrant Slander upon a Body of Men, whose Dignity, Honour, and Characters, are not to be equall'd in the World.

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But 'tis enough, the Slanderers shall sink of themselves, the Honour of the Peerage of *Great Britain* shall remain untainted; notwithstanding the Projects of the Conspirators, or the Slanders of a Pamphleteer, it shall never take Place in my Thoughts, that the Peerage of *Great Britain* will consent to debase it self any farther, by admitting Foreign Families into the Rank of the Nobility, and give Occasion for more Satyrs to be written, and jested with over the World, upon the Mixtures, and unknown Originals of our Peers.

I take no Aim at Persons in these Reflections; the *Editor* of this Pamphlet takes upon him to name *such Foreigners*, as his Authors have directed him to recommend to the Peerage of *Great Britain*, to incorporate among them: This is another Step of *Arrogance* unsufferable; and an Argument, that the Conspiracy has taken deeper Root, and extended it self farther than it could be imagined. I shall not take upon me to enter into Events here, I leave it to Time to discover, whether this advanc'd Step will prompt

prompt the Interest of those Gentlemen who are named, and prepare the House of Lords to receive them ; or whether it will not rather irritate the Lords, to the insisting upon their Rights, and foreclose the very Design, as well as the Persons proposed. How evident leading the House of Lords is this ? What an Invasion of Privilege is here ! Not only to say, they WILL repeal so eminent, so weighty a Part of an Act of Parliament, as this *exclusive Clause* ; but to name the very Persons, as if they were recommended by this *haughty Pamphleteer*, and that the House were obliged to do it. Where now is the Privilege of the House of Lords ! And how will the Liberties of the Peerage of *Great Britain*, of which their Ancestors have been so tender and tenacious, be preserved ! I shall not take upon me to say, the House WILL resent this eminent Breach made upon their Privileges as a House ; but I shall venture to say this, that *if they do not*, they will act something out of what *I think* has been the ordinary Course of the

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House, and hardly do Justice to themselves.

But to return to the Thing it self; for, as is said, *I take no Aim at Persons*, it is not the receiving, or not receiving of these Gentlemen into the House of Lords, which is the Case before us; but it is communicating the Peerage of *Britain* to Foreigners; this is what I am speaking to, (*viz.*) opening the Door to let in *Germany*, or *France*, or *Holland*; for where one Nation enters, all Nations may follow, into the Honour of our Peerage, and, which is most astonishing, into the *LEGISLATURE* of Great Britain: O most Illustrious and August Nobility, whose Veins are swelled with Royal Blood, and among whom is found all that now remains of the ancient Race of *British*, *Saxon*, and *Norman* Kings! How have you, too often already, been invaded, under the Pretence of rewarding Merit, and exalting Men of Fame? How have your ancient Ensigns of Honour been prostituted to the Favourites of your Oppressors? How has your Dignity been depreciated, and the Honour of
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your Antiquity too much abated, by the Creation of Infants, and by blending your ancient Titles with the spurious Race of luxurious and unthinking Monarchs? How have your magnificent *Dyets* been unhappily throng'd, not with the Favourites of Princes only, but even with the Favourites of Favourites? When the corrupt and partial Designs of self-interested Men, too much directing their Sovereigns Favours, have debased the Fountain of Honour, and have prevailed to cloath worthless Creatures with the Honours of *your House*! Those Honours, which were anciently incommunicable but to Men of Birth and Blood, and of exalted Merit. O venerable and awful *Judicature*; who can describe the Majesty of your Assembly! Untainted in Honour, calm and mature in deliberating, impartial in judging; when in passing Sentence you lay your Hands upon your uncorrupted Hearts, how much superior is it allowed to be, even to an Oath sworn by the *ETERNAL GOD*! You are *supreme* in Judgment, *to whom* lie all our Appeals; and *from whom* no

Appeal can lie, but to the last and eternal Judgment. The whole Nation are joyfully subjected to the Justice of your enlighten'd Tribunal. Both Law and Equity quietly allow their Decrees to be revert by your Votes : In your Hands therefore are, *as in a Repository*, the Lives, Honours, and Estates of the whole People of *Great Britain*; they are safe in your Justice, entrench'd and surrounded by the impregnable Fortifications of Truth and Honour : To add to the Validity of this Security, we are assured, that you are all born Subjects, *with us*, of *the same* Sovereign ; hereditary Patriots of *the same* Country ; your opulent Wealth and vast Inheritances, are raised from, and are Part of *the same* Land, and entailed to you and your Posterity, by *the same* Laws with us your Inferiors ; of which Land you are the illustrious Peers, and of which Laws you are the powerful Protectors : We are assured by a Law, which, *unless you reverse, and repeal it with your own Hands*, will be as eternal as your Names, that *NO FOREIGNER* shall ever set his Foot into your House, or
have

have the Honour to be named among you; so that whatever may have been done by the Weakness or Mistakes of ancient Times, *many of which Lines too are happily extinct, and more visibly expiring*; we are now under a Certainty, that for the future no Breaches of that Kind can ever be made upon you, against your Wills: And what need I mention your Will? Can it be? Forbid it Heaven! that ever a House of *British Peers* should so much as be suspected capable of forgetting a Privilege, so essential to their Honour, and so valued by their Country!

To receive Foreigners into the supreme Judicature of *Great Britain*: What is it but subjecting the Lives, Honours, and Estates of a free and glorious Nation, to the Breath of a covetous *Dutchman*, a mercenary *Frenchman*, a haughty, insolent *Spaniard*, or a lewd assassinating *Italian*! The Life and Honour of a *British Nobleman*, or Freeholder, when brought to your Bar, how often does it, and still may depend upon the single Voice of one *British Peer*! If that one Voice be a

a true *British* Nobleman, born among us, susceptible of *British* Rights, that remembers he may be making a Precedent for his eldest Son, or perhaps for himself; that is touch'd with a Principle of paternal Honour, and the Affection of a Son of the same Race, his Judgment is like himself, great, noble, just; even the Criminal submits cheerfully to his Vote, and bears with more Firmness his Sentence, tho' it be to the Scaffold: But what can these *STEP-FATHERS* to the *Constitution* be concern'd in the Calamities of a *Britain*? What Relation do they stand in to us? How are their Affections touch'd with the Distress of Families? And what Interest have they in the Precedents they make.

Farther, let us sedately enquire, to whom will the Precedent now offered in Print be confin'd? To Day we are offered *two Germans*, to Morrow we may be offered *two Dutchmen*, another Time *two Frenchmen*, and so forward, till at length our Posterity may be offered *two Turks*, and the Reasons may be the same: *As I said above,*

above, I take no Aim at Persons; these
 Sheets were conceiv'd before any
 Man had the Face to propose Persons;
 but since Persons are named to us,
 which, I must confess, is astonishing;
 let me ask, what is the real Merit of the
 Persons which are proposed? And for
 which we are to receive them? Is it
 not that they served faithfully the
 Royal Master they belong'd to? And
 whose is that Merit, but the King's?
 Such a Master, who could but serve?
 Either the King has been a good Ma-
 ster, or a bad one to them, the last they
 will not alledge, and if the first, no
 doubt his Majesty, who is so good a
 Master, can judge of their Merit, and
 knows how to reward them suitably,
 nay, superior to all they can deserve.
 Nor can his Majesty want Ways and
 Means to do so, even without altering
 our *British* Constitution; *for it really*
is now a Part of our Constitution, that
no Foreigner be made a Peer, and
 without making so dangerous a Prece-
 dent as this, of bringing Foreigners
 into the House of Lords; by which
 Rules, as I have said, subsequent Kings
 may in Time fill our August House

of Lords with Men of all Nations, as well as Men of all Principles.

At the late Union with *Scotland*, that eminent Transaction with our Brethren of the same Island ; a Nation linkt with us in the same Allegiance, governed by the same Sovereign, professing the same Religion, related by Interests, Intermarriages, Commerce, and mutual Obligations ; what was the Reason, that when the Gentry, the Freeholders, the common People, the Trade, the Taxes, the Manufactures, and, in short, every Civil Interest was incorporated together, and we were made one People ; that yet in this one Article of Nobility, there was no Mixture allow'd ; and the Nobility of *Scotland*, though in Number equally great, in Dignity equally illustrious, in Antiquity and Blood superior ; in a Word, in nothing but Wealth inferior, yet are not received into the Assembly of the Peers in Parliament but by Representatives only ? And what were the Arguments given for this Negative by the *English* Nobility, who otherwise, it is evident, had neither *ill will* or *Objection* against the
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the Nobility of *Scotland*, but that the supreme Judicature of *England* could not be communicated with Justice to those, who had not an equal Concern in the Interest of the People of the Nation ; and that the Lives, Honours, and Estates of the Peers themselves, as well as People, could not with Reason be subjected to Foreigners, especially in Matters of Judgment : And shall the whole Peerage of *Scotland*, who are now our Fellow Subjects and Brethren, continue exempted for ever, and shall Foreigners of remote Nations come in ! Nations less polite, less humane, less acquainted with Liberty than *Britains* are ! Where will such Invasions end ! And what can those, who encourage such a Design, answer to their Posterity ! O vile and base Designs of Statesmen and Politicians, who, to carry on selfish and Party Views ; and from the mean Principles of Avarice and Ambition, can think of thus betraying the true Interests of their Country ; that would ENOBLE mercenary Men base like themselves, whether Foreigners or Natives, and set up Men, raised per-

perhaps by Fate, and the Nation's ill Fortune, or perhaps not raised till ennobled, but who must have Estates annex'd to the Grant, to support the undeserved Honour they receive; and to keep them depending, that they may be as mercenary after their Advancement as before! What is the Consequence of these things to this Nation, but Dishonour to the Peerage, and just Dissatisfactions to the People? Such Things were never yet practis'd, but in corrupt Courts; neither indeed can be; for the Ends to answer which such Men are advanc'd, are always dishonourable; such Courts are always fill'd with Men, aiming at their private Views; and thence it comes, that they advance Men for their Votes, not for their Capacities. This made Mr. *Andrew Marvell* make that bitter Invektive upon the Reign of King *Charles* the II^d, which that Prince, though very angry with Mr. *Marvell* about, yet in his Mirth and good Humour told Duke *Lauderdale*, that it was every Word true: *Viz.*

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(*Beggar a Lord,*
 " *To see a WHITE-STAFF make a*
 " *And scarce a wise Man at a long*
 (*Council Board.*

A. Marvell Dial. of Horses:

If this advancing Men *without Merit*, to the Rank of our Nobility, *though Natives of the Country*, has been, as it really has, a Disadvantage to the Nation, and a Dishonour to the Nobility; how shall we expect to see the Honour of the *British Peerage* preserv'd, when this Fence is taken down? Shall we be assured, that all the Foreign People, who succeeding Kings may *Enoble*, shall deserve well of *Great Britain*; and how shall we be assured, those Kings may have Concern enough for *Great Britain*, to chuse such Men as shall always befriend her: *For we know not what Kings may, for the Sins of our Posterity, be suffered to proceed from the Race of the best of Ancestors.* We are told by a well known Writer, that *as Kings are, so are their Courtiers*; and it is too often the Case, especially when the
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Example is bad ; for *Regis ad Exemplum*, is a Saying that more frequently holds, when Nations are governed by wicked and foolish, than wise and good Kings : If then, I say, as Kings are, so are their Courtiers ; and if a wicked and tyrannick King should, in Ages to come, succeed our present Sovereign ; as we know many a horrid Tyrant and Idolater did succeed to a *David* and a *Solomon*, what kind of Foreigners may we then expect to be brought into the illustrious Body of our Nobility ! How fit to be the hereditary Counsellors of our Kings, and the venerable Expositors of our Laws ? How qualified to sit in Judicature upon the ancient *British* Nobility, and to reverse the Decrees of our Lord Chancellors !

While his Majesty lives, in whose Affection to the whole People of *Great Britain*, we have all such Reason to be fully satisfied, and on whose Wisdom, Prudence and Justice, nothing can be so valuable, but it might be reposed with Safety : I say, while his Majesty lives, there can be no Danger ; and where the divine *Genius*
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to be immortal, and be entail'd upon the Race of King *George*; that after the Three illustrious Branches in View, we could be assured, that not only the Line should never fail, but that every succeeding Branch of it should be as the Royal *Stem*; that no degenerate Plant could ever grow out of this Root; that we should always have the Mantle of *Elijah* upon the Head of *Elisha*: Were this the Case, these Sheets had not been written; no Man's Heart would have been anxious for the Lords, or for the Constitution; firmly believing, that it would be always as much the Sovereign's Care, as our own, and that no Patriots Zeal for the Good of the Country, could equal that of the King's: Then our Monarchs would indeed be the *universal Fathers of their Country*, and the very Name of betray'd Liberties, broken Laws, arbitrary Principles, and encroaching Powers, would be mentioned no more among us.

But while Kings are mortal Men, and that Wisdom and generous Principles are not entail'd, no nor upon Princes, or inherited with their
Crowns,

Crowns, it is no lessening the most profound Respect we can entertain, either for the King's Majesty, or his Memory, or for the Princes his apparent or presumptive Heirs; that we speak of our Liberties, Privileges, the Laws of the Constitution, and the Honour of the Peerage, as momentous Articles, carefully to be preserved, and which we are obliged, if possible, to see handed on to Posterity whole and unbroken.

What Nation is there on Earth, that would, or that without the utmost Caution ever does admit Foreigners into the Lists or Rank of their Nobility? The Examples are so few, that it is not worth the Adversaries quoting, because we shall return upon them with this, that whenever it is so, the Person has done something so extraordinary, some Action so heroick, and so particularly engaging to that Country, that Nature and Gratitude commanded something to be done to distinguish their Regard. The Son of the Duke of *Berwick* is now made a Grandee of *Spain*, by the Title of Duke of *Liria*:

Liria: The Plains of *Almanza* would for ever witness against the Ingratitude of the King of *Spain*, if he had refused that Honour to the Son of him, that may be said to have restor'd him to the Crown; and yet this was not done till the said Son married a *Spanish* Lady, who had really a Claim to the Title: The Duke of *Berwick* is a Mareschal of *France*, but may be said to have won the Batoon at the Point of his Sword, and has served in the *French* Armies with infinite Applause and uncommon Success for near thirty Years. The Services the Duke of *Marlborough* did, and the Benefit accruing to the Empire of *Germany* by his Conduct, extorred from a Court, not famed much for rewarding Men of Merit, an empty Title, which had in it less Signification, by how much we do not find due Consideration taken of the Duke for the Loss of it.

But do we find the *Poles* receive any of the *Saxon* Generals into the Number of their Nobility? Nay, do they not except against King *Augustus*, for offering to advance General *Fleming*,

ming, his Prime Minister, and most
 faithful Councillor, and who had
 the chief Hand in bringing him to
 that Throne? And what was the Ob-
 jection which Cardinal *Radziusky*,
 Primate of *Poland*, made in his Ex-
 postulation with the King, a famous
 Piece printed at *Dantzick*; take some
 Part of it as it may serve to the
 Case in Hand. ' What has my Lord
 ' the General *Fleming*, says the Car-
 ' dinal, to demand of the Kingdom of
 ' *Poland*, and wherein are we indebt-
 ' ed to his real Merit? Seeing it is
 ' all appropriate to the King his Ma-
 ' ster, who, we doubt not, will
 ' find Opportunity to reward him
 ' in his Hereditary Dominions, rather
 ' than at the Expence of the Republick
 ' of *Poland*; It is true, he has been
 ' greatly instrumental in the bring-
 ' ing so excellent a Prince to the Pos-
 ' session of this Kingdom, after we had
 ' declar'd the Election in his Favour;
 ' and in this Respect only, it is that
 ' the *Poles* can with Patience submit
 ' to bear with some offensive Things,
 ' which they see in all Foreigners
 ' being about their King; But as to
 ' the

' the bringing King *Augustus* to the
 ' Crown, the faithful *Poles* can by
 ' no Means allow, that they were not
 ' sufficient to preserve for their King,
 ' the Crown which they so freely
 ' called him to, and even to have
 ' guarded his Majesty from his own
 ' *Electorate*, with their own Swords
 ' to the Possession. On the other
 ' Hand therefore, all the Services
 ' which my Lord the General *Fleming*
 ' has render'd in this Affair, are the
 ' Effects of his inviolable Duty, and
 ' firm Attachment to the Interest of
 ' his Master the King, and which the
 ' Elector of *Saxony* will repay the O-
 ' bligation of, rather than the King
 ' of *Poland*.

I might apply this excellent Piece
 to the present Case, in several other
 Particulars: But I avoid as much as
 possible the saying Things which
 may seem to be disobliging to any:
 I would rather not be oblig'd to ex-
 amine into the Conduct of the Per-
 sons recommended, or to enquire how
 far *Great Britain* is, or is not under
 Obligations to them: It must be

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own'd,

own'd, however, that the Nation has nothing near so much Knowledge of the Services done by the Baron *Bothmar*, or the Count *Bersdorff*, to *England*, *I mean in particular*; and even in the King's Majesty's Succession being preserved, as the Kingdom of *Spain* had of the Duke of *Berwick's* gaining the Battle of *Almanza*; or as the Empire of *Germany* had of the Duke of *Marlborough's* winning the Battle of *Blenheim*: But why should we be obliged to say any Thing of those Gentlemen in Print? Why should an Author of a Pamphlet pretend to recommend any Men by Names? But if we must come to Names, I think those Gentlemen, who commanded the *Hanover* Troops in the *British* Army, may be said indeed to have deserved of us; and yet I do not find, that we have not thought it a sufficient Reward to them, that they had **THEIR PAY.**

But to return to the general Enquiry after the Practice of Nations;
O *Scotland*, our other half, how glorious

rious art thou in the unmixed Blood of ancient Nobility, amidst all the pretended Disadvantages thou art said to lie under? How justly dost thou boast a Nobility truly illustrious, untainted in Blood, ancient without Confusion, inheriting the Titles of thy ancient Hills, and Names of Men, more ancient than the Countries they are born in: What Records of Nobility are to be found in the Hands of thy ancient Families, beyond the Reach even of that Parent of History, Tradition? No Nation upon Earth have the History of their Country, authentickly preserved so far back, as thou hast the Names of Men, and the Registers of Families; insomuch as some are said to have born the Signals of Nobility from the Time of the *Romans* Conquest of *Britain*, without altering the Surnames of the Families, or the Place of their Habitation; and I question if any of the Nobility, either of *France*, *Spain*, *England*, or *Germany*, can equal the Records of Nobility, now shewn in *Scotland*, by the Families of *Gordon*, *Graham*, *Forbes*, *Douglafs*, *Mac Donald*,

nald, Mackenzie, Frazer, Morton, and Crawford, and many others in that Kingdom.

Not that Antiquity of Family only, is in the least a Fund of real Merit, or capable of entailing the Principles of Honour and Virtue to Posterity; and therefore this Argument is not formed to limit the Number of the Nobility: But the Excellency of Nobility is to deserve, and the King is the Fountain of Honour; for that very Reason that his Majesty being also the Encourager of Virtue, may animate the Emulation of his Subjects, and teach them to aspire in the just Ambition of doing well; that Nobility may be the Reward of Virtue, not the Reward of Money only, or of mercenary Principles, or of Party-making: Nor has the King any Limitation upon him in the Distribution of Honour; but *this one, I say, this one* most just and needful Limitation, (*viz.*) that they be all *Britains*; and that no Foreigners come any more among them.

I know a popular Objection lies against this, and 'tis a fine courtly Thing

Thing to urge in order to please;
(viz.) That it is dishonourable to the King, not to be in a Capacity to reward his Friends; That he is less a King than his Predecessors; That no Foreign Prince, who ever came to the Crown, was limited in such a Case; That King William did it, and no evil Consequence happened; That this is to be a King and no King; That it is a stated Mark of Distrust and Disrespect to the Person of the King; and, That his Majesty deserves better Usage, and the like.

These are indeed popular Things to talk of, and sound well; but they will be easily answered if we go back, even to King *William's* Reign it self, which is the Instance they give; and the first Question therefore to be asked is this, *Who made this Law?*

Had it been a Law of the last Ministry; had it been made by the Enemies of the *Protestant* Succession, whose particular Aim had been to limit and restrain the Successor, because he was of the Race of *Hanover*; had it been made in a Time when the Succession was near in View,

and when the Push made at the Successor could be seen to be personal: Something might have been offered of this Kind, and there might have been something alledged against the *Law it self*; and it is well worth Notice, that the jingling Pamphlet we speak of, which is calculated to introduce this Novelty, has not one Word to say against the Usefulness, the Necessity, and the exceeding invaluable Blessing of this *Law it self*; but comes over us with a canting Salvo for his treasonable Suggestion; by telling us, this is not desired, but only on this extraordinary Occasion, and to reward the good Services of two particular Persons; wheedling the Nation up with Words, in Exchange for an Act of Parliament, and a canting Preamble in Exchange for an essential Privilege of the Peerage of *Britain*, thus: (*Viz.*) “ I am far
 “ from extending *this* to many o-
 “ thers; and consequently as far as
 “ any Man from laying open that
 “ Enclosure, which all wise Govern-
 “ ments make in Favour of the Na-
 “ tives: *State Anatomy*, Page 58.
 With

With what Assurance must this Man enforce a Truth, when he can speak so boldly in a notorious Falshood? And what Caution ought the Patriots of our Country to act with, when Instruments are employed, that can so audaciously dress up the most barefaced Untruth; as far as any Man from laying open the Enclosure! and yet the first Man that ever made an Attempt to break it down! Whether is farthest from laying open an Enclosure, *to take his own Simily*, he that Night and Day guards it from the least Breach, supplies, and carefully fills up every decayed Part, or he that breaks a Gap in it, and makes a Way through it for a wild Beast or two, to go in; venturing thereby to shew the whole Forest, where they may follow, and to encourage the first Trespasser to do the like: Can a Man open this Gap, and say, *he is as far as any Man* from laying open the Enclosure? No, *Sir*, not so far as he, that thinking the Enclosure a sacred Fence, on the preserving whereof, the Satety of his Country depends, abhors to make the

least Breach in it; that he may not run the Risque of not being able to close it again, or leave a Precedent to others to do the like.

Besides, how can this Writer say, he is FAR FROM laying open the Enclosure? when, by his own Words, he confesses in the very same Line, that this is not the only Breach that is intended: *I am far* (says he) *from extending this to MANY others*: Here the ignorant, unwary Creature betrays himself: The Traitor to our Constitution peeps out here from under the Disguise; not to *MANY others*, plainly implying, that these two are to break the Way, and then *some others* are to follow, but not MANY: What Number he shall please to call MANY, we are left in the dark about; and it may be more or less, as the Conspirators have Occasion; and yet this Man can have the Assurance to say in the next Line, that he is *as far as any Man* from laying open the Enclosure; as if when the Party, who now are pushing this Point, had opened the Enclosure for as MANY as they had Occa-

Occasion for, future Reigns would not make the Precedent a sufficient Warrant for their doing the like, as often as they thought fit; or that what should not be deny'd to one Sovereign, should ever be deny'd to any: Whether this be laying open the Enclosure or no, let the Peers themselves be Judges, in whose Keeping, *God be praised*, this essential Privilege of their House is happily, and I doubt not safely deposited.

But to return to the Question, who made this Law, or rather, in whose Reign was this Law made? O Glorious and Immortal *WILLIAM*, the Honour and Pattern of *Protestant Princes*, the Deliverer of thy own Country, and Restorer of *Britain*: On the Basis of whose inimitable Zeal for these Nations, the *Hanover* Succession was originally founded; whose piercing Eye saw at so remote a Distance, the Illustrious *George* appointed by Destiny, and formed by Nature, for the finishing the Felicity of *Britain*, and exemplifying the *Revolution*, and therefore singled him out from all the *Princes* of the *Royal Race*,

Race, to immortalize the Memory of the Deliverance which *Thou* hadst begun, and to carry on thy true Design, of exalting the Throne of *Great Britain*, above the Heads of all the Monarchs in *Europe*!

The generous Principles which this Great *Deliverer of Nations* entertained, engaged him to reward the Virtue and Honour of those, who had with him hazarded their Lives and Estates in the Service of *Great Britain*: And it is true, that he did introduce some of the most deserving of his faithful Servants into the *English* Peerage: But two Things occur to make this very Action of King *William's*, an eternal Battery against the present Conspiracy, and an unanswerable Argument to all those, who shall for the future attempt to break down this, I hope, invulnerable Enclosure.

1. He advanced none to that Dignity, who had not by a long Series of Services in the Field of Honour, not only for their Master when *Prince*, but for the Cause, Honour, and Interest of *Britain* afterwards, fought their Way to this Honour,
thro'

thro' the Blood of Thousands of *Great Britain's* Enemies, and had purchased the Favour of the Nation, as well as of the King, at the Point of their Swords; when such can be proposed again, there may be less to be said against it; and a Way may be found out, if not to bring them into the Sovereign Judicature of the Kingdom, yet to rank them in a Manner equal to their Merit: For *Great Britain* can never be without Means to satisfy all that hazard their Fortunes in her Service, that they shall never serve in vain.

2. When his Majesty had introduced those few, and those so supported by a Merit, not yet pretended to by any others, he not only stopped his Hand from admitting any more, but being convinced of the Reasonableness of preventing the like; and that such a Thing should not be brought into Practice for the future, consented to this Act, excluding for ever all Foreigners from the Peerage of *Great Britain*.

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It was King *William* did this; the same King *William* to whom we owe the singling out King *George*, as the only Person in the World reserv'd to compleat the Establishment of *Great Britain*, and who, he knew, would not scruple to accept the Crown, with all its Reserves; and whose sincere Affection to the People of *Great Britain*, would not suffer him to think any Limitation dishonourable to the Throne, which was necessary to the Safety and Liberty of his People.

I cannot dismiss this Subject without observing, that nothing has yet appear'd, to give us the least Room to believe, that King *George* himself has given the least Encouragement to this Design; or that his Majesty is dissatisfied in the least with the many Ways left him to reward Virtue and Fidelity, even to the utmost, in any of his Servants; and therefore I may freely add, that we have a Reserve of Hope, even in his Majesty himself, that nothing shall be desired of the Peers of *Great Britain*, so dangerous to their Constitution, as the making this Precedent for Posterity must necessarily

cessarily be ; and this is one Reason why I call this Design a Conspiracy ; for it is an evident Conspiracy against the Honour of the King, and against the Constitution of *Britain* ; the last of which is Treason, though not in the Terms of the Law, yet in the Nature of the Thing ; and 'tis evident, it is without the King, by their breaking it by Way of Appeal to the People, to try perhaps if by *first making the Nation popular*, they can make Way for its passing, or draw in those to it, who would otherwise not be concerned in it.

If his Majesty had been personally inclined to such a Thing, it is below him to take these Measures, and it would be the highest Affront to the King, to suppose that what is now broach'd in such rude and rabble-like Manner, can come with the Sanction of his Majesty's Authority or Approbation ; when the King shall let the House of Lords know, that it is his Pleasure to reward the Services and Fidelity of any of his Foreign Servants in *such or such* a Manner as he thinks fit, every Member of the *British* Nobility

bility will act as becomes them. But while it is the Project of a Sett of Men, who have private Interests to serve by it; and that the Honour of the *British* Peerage is to be sacrificed to those Party-making Views, the King's Majesty being neither acquainted with, or concerted in their Designs, I hope the Nobility of *Great Britain* will consider very well, before they make any Precedents of a Kind, which is to capable of being made use of hereafter, to the Ruine of their Posterity.



APPEN-



APPENDIX.

CHAP. I.

Of a standing Army in Time of Peace.

THUS far was prepared for the publick View, before this shameless Pamphlet, call'd *The State Anatomy*, was publish'd, excepting only such Parts as relate to that Pamphlet, and which the Publication, of it had made necessary. It is evident, the grand Design of putting this new fashioned Mask on it, like a Prologue to a Play, to introduce what they have behind the Scenes ready to present; and their Farce, which they are to entertain the People of this Nation with,

with, consists of several Parts : I have detected the first, *viz.* that of invading the Privileges of the Nobility, and blending a Foreign Race with the truly Noble Assembly of our Peers, giving Strangers a Share in the supreme Judicature of the Kingdom, and Power of Life and Death over the Nobility of *Britain*.

A second Act of this Comedy is, the introducing a standing Army to be kept up in Time of Peace; a thing not only justly esteemed in all Countries, the first Step to the enslaving a free People, but a thing on which three notorious Brands of Infamy are left upon Record; so that it can never be wiped out of the Minds of the free born Subjects of this Protestant Nation, or cease to be the Terror and Aversion of all the true Lovers of King George, and the *British* Constitution.

1. *That it was one of the Articles against King James II. which denominated him a Tyrant, by which he was said to bring Popery and Slavery upon us, and for which we*

we justified the deposing him to be necessary, and therefore Lawful.

2. *That it is one of the Articles in the Claim of Right, which at the Revolution was declared, to be a Declaration of the just Liberties of the People; and upon the Terms of which, King William then, and every one since that has reigned, has accepted the Government.*
3. *That it has been made use of on all Occasions with the People against the Pretender, and as an Argument to stir them up to resist him, and all his Adherents, that being bred under the despotick Government of the King of France, he would be sure to rule us with a Rod of Iron, and bring in a Standing Army Government, as is now in France.*

These three Things, one would think, were sufficient to fill the Minds of all true Lovers of their Country's Liberties, with Aversions to the very Name of a standing Army being kept
E
up

up in Time of Peace: And it is astonishing to see a Writer, who calls himself a *Whig*, at least pretends to write in the first Person of a *Patriot*, as well as a *Whig*, should thus openly appear for that, which the *Whigs* have, in all Ages, with so much Justice to their Country, and Zeal for its Interest, so vigorously and so unanimously opposed.

This Enquiry will expose the Hypocrisy and Delusion of this Writer, and help to *anatomize* his *State Anatomy*, according to my Title. It will appear by this, that he is no more or less, than an Instrument set on Work by a Wicked Party of Men, who, to preserve Power in their Hands, and perhaps keep down the sincere Lovers of their Country from enquiring too strictly into their Conduct, are trying how their Project will relish with the People, and whether they may venture to make the Attempt or no.

It is meet to unmask this Writer effectually; and we shall find him as heterodox in Politicks, as he is in Religion: Nor can Mr. T——; for that's the Man, forbear acting the *Jesuite* in every

every Thing he appears in. What an incomparable Choice have the Conspirators against their Country's Liberty made of an Author to usher in their projected State Tyranny into the World; a Man, whose Life has been to act in a Mask, to pretend true Religion, and yet profess Heresy; to talk as a Protestant, and yet Worship as a *Socinian*: That in his Letter to the dissenting Ministers, invited them to declare their Willingness to admit a Toleration of all Religions, that he might ensnare them into a Consent, to tolerating the Blasphemers of the Godhead of our Blessed Redeemer. Where was it possible for the Conspirators to fix upon a Man fitter to dress up Treason against his Country, in the Disguise of a Friend to King George, than in one that could dress up blasphemous *Arrian* and *Socinian* Principles, in the Appearance of the true Worshipers of the eternal Son of God!

Having pitch'd upon a Man then for their Turn, he shall not deceive their Expectations: He begins in his Ordinary; he flies High at his first

Rise, and by Way of Eulogy upon the Person, Family, and Friends of King George, invites the whole Peerage of Britain to prostitute their most essential Privileges, as if it were a Compliment to the King; at the same Time not daring to suggest, that the King himself has the least Desire of such a Thing; nor is it indeed probable, that his Majesty, who is as much above an Action pejudicial to his Nobility, as he is above the designing Flattery of this Author, had entertained the least Thought of offering such a Thing to the House; if he had, I presume to say, the King would have done it by other Methods, than the harbingering of a Pamphlet.

Come we next to the shameless Proposal it self, viz. of a *STANDING ARMY*. 'Tis needful, and indeed *I shall have little Occasion to do more than to repeat the Words, effectually to expose the Design, or to shew the Artifice with which it is disguised, as follows, viz.*

' None will appear such a Mad-man
' as to dispute, whether, if in Danger
' of a Foreign Invasion, we should not
' raise

' raise an Army in our own Defence,
 ' or keep it on Foot-till we have made
 ' Peace with our Enemy, or conquer-
 ' ed him. As evident it is, that we
 ' must observe the very same Steps
 ' in Case of a domestick Rebellion ;
 ' and likewise when either by Treaty,
 ' or to preserve the Balance of *Europe*,
 ' we make War Abroad. But suppos-
 ' ing us not invaded by Strangers, nor
 ' disturb'd by Subjects, neither ob-
 ' structed in our Trade, nor call'd up-
 ' on by our Allies, we ought, never-
 ' theless, at all Times to maintain such
 ' a competent Land and Sea Force, as
 ' will render us Considerable to our
 ' Neighbours, (for we desire not to be
 ' formidable) and to deprive others of
 ' all Hopes to surprize us unprepared.
 ' Let not your Lordship entertain the
 ' least Thought, as if I were pleading
 ' here for a *standing Army*, in the Sense
 ' our Nation understands it ; that is, a
 ' greater Army than our Foreign or
 ' Domestick Concerns require, but
 ' meerly kept on Foot to burthen and
 ' terrify the Inhabitants. This would
 ' be as inconsistent with all I have
 ' written to you about our envy'd Li-
 ' berty,

' berty, and my own Principles ; as, I
 ' am thoroughly convinced, it is most
 ' remote from the King's Intentions,
 ' or the Desires of his Ministers. 'Tis
 ' agreed on all Hands, that in *Great*
 ' *Britain* and *Ireland*, we must ever
 ' keep some Forces on Foot ; and such
 ' a Method will, questionless, be found
 ' out by the Parliament, as will be suf-
 ' ficient to maintain our Reputation A-
 ' broad, and Tranquillity at Home,
 ' without any Diminution of our Li-
 ' berty. I pretend not to specify the
 ' Way or Number ; only that what-
 ' ever the Number be, they need not
 ' become a real or pretended Burthen
 ' in Quarters, any more than in *Ire-*
 ' *land* ; since here, as there, they may
 ' be so commodiously dispos'd in Bar-
 ' racks. I have lately seen a fine
 ' Draught of such Barracks, approv'd
 ' by competent Judges in these Mat-
 ' ters, done by Mr. *Du Bois*, one of
 ' his Majesty's Engineers, and a good
 ' Architect. But over and above the
 ' six Thousand Men we have in the
 ' Service of the *Dutch*, I am of Opi-
 ' nion, that, for a Nursery of expe-
 ' rienced Officers, we should constantly
 ' have

' have many more in the Pay of o-
 ' ther Foreign Potentates. We have,
 ' it's true, several brave and experienc-
 ' ed Officers at present ; but in how
 ' small a Time may Death or Old
 ' Age, deprive us of them, leaving us
 ' as raw, and as much to seek for the
 ' Art of War, as at the Revolution.
 ' Without such Methods, the Genius
 ' of a Nation dwindles, the Nobility
 ' grows effeminate, and the common
 ' People dispirited.

I shall not be deem'd assuming, if
 I say there is a Chinax of Treachery
 in these few Lines : It begins humbly
 with a Necessity of raising an Army
in Time of War : This no body doubts
 is necessary, and no Body ever de-
 ny'd : Thence he rises by subtil Gra-
 dations to say, that *at all Times* we
 must have a *competent Force* ; then he
 insinuates, that this competent Force
 must be such, as *will render us confi-*
derable to our Neighbours. By this
 Time he began to blush at his own
 Picture ; but lest the Reader should
 do so too, he assumes a new Counte-
 nance, and with a Hardness peculiar
 to the Occasion, I had almost said, *to*
himself, says, we must not entertain the

least thought, as if he were pleading for a standing Army, &c. Was ever any thing like this put upon a Nation! and in an Age, when common Sense was any Part of their Blessing! That though he tells us, we must *at all Times* keep a competent Land Force, such as will render us considerable, that yet he does not mean a standing Army in Time of Peace.

To avoid the Force which this would come back with upon him, *he distinguishes*, that he does not mean an Army greater than Occasion requires, or an Army meerly kept on Foot to *burthen and terrify the Inhabitants*: But does this Man remember the Answer given in this Case to King *William's* Ministry, (*viz.*) that though they may not be kept on Foot, meerly to burthen and terrify the Inhabitants, yet red Coats are red Coats, and they may burthen and terrify the Inhabitants for all that; and we are not to be satisfied in the Case of a Nation's Liberties, to leave it in their Power to do it; and since no Prince, no Ministry, nay, no Parliament can be a Security against a stand-
ing

ing Army : Therefore the People of *England* resolved to have no such thing ; nay, though the Peace then made, *viz.* the Peace of *Byswick*, did not appear to be very lasting ; yet they chose to break the Army, perhaps the best, as well as the greatest, that ever *England* saw of her own Troops, than run the Hazard of having those dangerous Servants turn their Masters.

But it is said here, that he does not pretend to specify the Number ; very good : Then let it be left entirely to the Parliament, as it then was ; and they adjusted the Establishment for *England* to be Seven Thousand ; *Scotland* was then independent of *England*, and by the same prudent Rules reduced theirs to 2500, and for *Ireland* was allowed 12000 ; I say, with the same Justice let the Parliament settle the Troops in Time of Peace, to be as many, and no more, as may be sufficient to guard us from Tumults at Home, and not put us under any Apprehension from their Power, of falling under that worst of Slavery, *viz.* to be subjected by our own Servants : As to Foreign Force, our Navy has hitherto

therto defended us effectually from Insults Abroad, and will still do so.

All the Arguments that can be made use of, were made use of then, to bring the Parliament to comply ; nay, and one more (*viz.*) that the King earnestly desired it. I hope, and believe no Man will have the Face to tell us, that this is the Case now : But then, I say, the King himself earnestly desired, nay, spoke personally to the Two Houses about it from the Throne. It was plain, his Majesty King *WILLIAM*, whom I ought not to mention without the Addition of *Great, Immortal, Glorious, Wise, Just, Penetrating*, was sensible they would soon be oblig'd to raise another Army, and knew the Difficulty of doing it ; and therefore *desired* them to be continu'd but one Year ; but the Parliament, though a House of *Whigs* too, and such whose Zeal for the Revolution was never doubted, would not run the Hazard, whatever Difficulties followed.

And to confirm this, and shew, that the Reasons why the Parliament would not abate one Inch of their Warmth,
for

for their breaking the Army at that Time were just, I shall tell a Story, which I have Reason to believe is true in every Part of it. When Mr. *Waller*, an eminent Member in the House of Commons, had made a warm Speech against the Army, and the House appeared to come so universally into the Thing, that the Court saw plainly there was no opposing it, some of the General Officers of the Army, in Concert with several Colonels of the Foot, made a Proposal to the King, that if his Majesty pleased to give them Leave, they would make him King of *England* upon another Foot, than this of a scandalous Subjection to his People, under the Notion of Liberty ; and yet preserve the Name and Appearance of a Parliament too ; and that they had a Scheme drawn out for the putting it in Execution ; that the Army should do nothing but stand by, and look on, prevent Tumults and Disorders, and there should be no Blood, no Oppression, and the common People should scarce be sensible of the Difference.

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The gallant Prince demanded their Scheme, which was presented him, and he read it over smiling, and answered in *French*: *Gentlemen, I thank you for your Willingness to serve me: BUT as I came over to deliver this Nation from Tyranny, it shall never be said, that I was a Tyrant my self. If the Parliament will have no Army, they shall have no Army; I only am afraid they will be sorry for it when 'tis done.*

If ever a Prince in the World was fit to be trusted with a standing Army, King *William* was the Man; and tho' I fully believe, that King *George* would have given the same Answer; yet I remember what a Noble Lord, then in the Ministry, said to it, and which was very significant to the Case in Hand: "*It was a glorious Answer of the King, said his Lordship; but abundantly justified the Parliament in taking such Measures, that no Officers of any Army hereafter, should ever have an Opportunity to make such another Offer.*"

But to go back to the *State Anatomy*: After he had bid fair for a standing Army at Home; yet, as if he
was

was doubtful that such a Project would not go glibly down with the People of *England*, and that he might alarm the Parliament about it, he brings it in another Way, *not that he has the Happiness in this, to start any thing new, as I shall presently convince him*; but he has Assurance enough to dish up any twice Cook'd Stuff as a Dainty of his own, and to recommend it to the Palates of his Party: This is the having Brigades of *British* Soldiers in the Service of Foreign Princes; and he is not content with the *English* and *Scots* Brigades, making 6000 Men in the Service of the *Dutch*; but he says, *he is of the Opinion, we ought to have many more in the Service of other Foreign Princes*; and the Reason he gives for this is, *that we should have a Nursery of experienced Officers*.

Now, not to trouble my self with remarking the good Sense or Connection of that quaint Expression, *the Dutch and other Foreign Princes*, I shall examine the Absurdity and the malicious Design of the Proposal. The People of *Britain* have always had as

watch-

watchful an Eye upon the keeping Forces Abroad, as they have had upon a standing Army at Home, and many Instances I might give of it; but I shall name a few: When it was mentioned in the last Reign, that we should stipulate with *France* to have *Dunkirk* made over to the Crown of *England* in Property; and that her Majesty had then an Opportunity to secure that important Fortrefs in her own Hands; and that thereby *Britain* would have a Bridle in the Mouths of the greatest Powers of *Europe*; to wit, *France*, *Holland*, and *Germany*; it was immediately reply'd by the most sensible, even among the *Whigs*, that such a thing would be dangerous to the Liberties of *Britain*; because it would always furnish a Reason to the Sovereign, to keep a standing Force for the Maintenance of it. When the Prince of *Orange* treated here of the Terms of Peace with *France*, in the Year 1676. the *French* King offered to put the Towns demanded for a Barrier, into the Hands of the King of *England*; but the *Whigs* of those Days immediately took the Alarm, and declar'd

clar'd against it so loudly, that the Court lay'd by the Project ; the Reason given by the Earl of *Shaftsbury* was, that it was a Plot to enslave them and their Posterity for ever, by a *standing Army*.

I need run back no farther, there are many more Examples in Story ; but it is enough if an Offer were to be made, to annex the hereditary Dominions of his present Majesty to the Imperial Crown of this Realm, and make the Electorate, &c. a Province of *Britain*, will any Man venture to decide that Question for the Parliament, whether they would accept of a Country, which maintains always a standing Army of 14 or 16000 Men, to be incorporated with us, that so upon all Occasions, those Troops might be called over as our own ? I leave that nice Question to be answered by the Opposer. If then we have refus'd, and should perhaps still refuse, an Accumulation of *Dominion* to the Crown of *Great Britain*, for Fear of those Things being made Snares to our Liberties by standing Forces ; how much more would Bodies of *British* Troops
in

in Foreign Pay be a greater Danger ? Were it to be asked, what specifick Difference there is between a *standing Army* Abroad, and a *standing Army* at Home ? *I should answer, NONE, at least in the Consequence ;* because they are always at Hand to be called upon any Court Emergence, either of Tyranny, or whatever Pretence may be made: Two Instances we have of this recent in Memory, and which it cannot be denied, are to the Purpose, (1.) The *Rebellion*, or Invasion, *call it what we will*, of the Duke of Monmouth ; when King James sending for the *English* Troops in the Service of the *States General*, they were ship'd with that Expedition, that they were here Time enough to be in the Field before the Duke was defeated ; nay, before he had been 26 Days on Shore. (2.) At the *Revolution*, when the same Regiments came over with the Prince of Orange: The *Sum of the Matter is*, that all *British* Troops put into Foreign Service, are indeed, and ought to be esteemed as Troops at Home, with respect to the Influence Troops in Pay may have upon our Liberties ; *because*
they

they are always ready at the Call of the Prince, to be brought home, and used as he shall see Occasion, with the Addition or Difference only of three Circumstances in those Troops kept abroad, all which serve to make them worse, and more fatal to the Nation, than a standing Army at home.

1. *That they are kept for nothing ;* being paid by the Princes and States where they serve, and so by Consequence may be kept on Foot by the Prince as long as he pleases without a Parliament.
2. *That they may insensibly be encreased,* to what Numbers the King who shall then reign thinks good ; Thus the Kingdom may be under the *real Bondage* of a standing Army, and know nothing of it : Thus King *Charles* the second had a Standing Army always in *France*, and the Parliament of *England* knew nothing of the Matter, or could not take Notice of it ; for lending the King of *France* but four Regiments of Foot, he secretly connived at listing Men in

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England.

England and Scotland, under Pretence of Recruits, till those four Regiments were made up to six Battalions each, and the ancient Scots Regiment, called then Douglasses Regiment, afterwards my Lord Dunbarton's, and now Orkney's, was said to be six thousand Men, when they mutinied at Landau.

3. The third Difference is, that these Auxilliary Troops being kept abroad in barbarous, perhaps *Popish* Nations, or at least Nations less civilized than their own, fail not to come Home again, divested of that Humanity they went out with, and fitted for every savage Employment which their Princes may have for them to do; Nor can they have the same Sentiments of Justice and Liberty as before, having been long enur'd to Countries govern'd by the Sword, and to People used to a blind Subjection to the Will of Tyrannical Princes.

And is this Writer then a Christian! is he a Protestant! *above all*, is he a Whig! a Name that no Lover of Slavery ought to be honoured

noured with ! Can any Man call himself a *Whig*, which, as that Word is now understood, is a Lover of Liberty; and yet talk of having Nurseries of Red Coats bred up in Foreign Pay, always ready at Command, to be called Home for any Drudgery that a King, who knows not *Joseph*, may have for them to do? Can a *Whig* talk of a Standing Army abroad, independent of a Parliament, for so such are who may at any Time come home, and propose to their Master, as the Officers did to King *WILLIAM*, how to rule without a Parliament? If Mr. T—— is become such a *Whig*, I shall put it into my Litany, *From such a Whig as would give up his Country to an Army of Mercenaries, LIBERATIONOS, &c.*

Besides all this, why have not these Men told us in what Countries, or to what Foreign Princes, they would have us lend our *British* Troops? The *Dutch* are supplied, who are those other Princes, in whose Service we should send our Troops? There is not one Protestant Prince in the World that can take them, or that makes use of

Strangers, or that rather does not let out Troops to other Nations: Would he have our *Protestant* Troops lent out to *Popish* Powers, to live all their Days in *Popish* Countries, till they are enured to their Customs, Manners, and Religion also? Of these *Popish* Countries, we do not find any hire Foreign Troops, except the *French* and the Emperor; and what Kind of Principles, a Nursery of Officers or Soldiers bred up among bigotted *Papists*, would be filled with, I leave to Mr. T——

I'll admit all that Mr. T. or his Party have said, or can say, in Honour of his Majesty's Person and Family; and with less Flattery and more Sincerity, I add, that much more is yet to be said in Honour of his Majesty and his House, than all the Flourishes he has made on that Head contain; I pray God make all the Princes of his Race, *great, good, and just* like himself; But these Things are not only of Weight for to Day, for to Morrow, or for the Ages in View; But for the Ages beyond our Conceiving: What we do now, may hereafter be quoted from the Records
of

of this Reign, as a Standard for the Conduct of our Posterity : Then enquiring into these our Days, *shall be called searching into Antiquity* : How do we honour the Memory of the ancient Barons, the Ancestors of our Illustrious Nobility ? And how well do they deserve that Honour, who, at the Expence of their Lives and Estates, recovered by the Sword *Magna Charta*, the Foundation of *English* Liberty, and handed it down chaste and untouch'd to us their Posterity ? But what a degenerate Race of that illustrious Stock shall we appear, even in the Eyes of our Childrens Children, when it shall be recorded of this Age, *as a Mark of Infamy*, that we were the first who prostituted the Peerage of *Britain*, to the Irruption of Foreigners, and legitimated the Practice of governing a free Nation by a *Standing Army*.

If we resolve to do this, for God Sake, and for our own Sakes, let us carefully leave our Names out of all publick Acts ; that it may not be said among our Children, who and

who of the Berrayers of their Country were related to them.

In Time of War we have nothing to say, the Argument is at an End : For Example, if the present Rumours of an intended Invasion from *Sweden*, or of an Insurrection at Home, should encrease : If Plots and Designs of the restless Enemies of King *George* are in View ; we should be worse than distracted, to disarm and lye naked, exposed to Rebellion and Treason ; No, no, let every Hand be arm'd for King *George*, and let every Knee be bended to pray for his Success and Establishment, that his Enemies may be subdued, their Pride abated, their Devices confounded ; But when Peace shall succeed Victory over all his Enemies, and the Land shall have Rest round about, as I doubt not will be granted to the Prayers of his Subjects ; no honest Man will then desire a Standing Army, neither have we any Reason to believe that such a Thing is the Way by which King *George* intends to reign.

C H A P. II.

Of the Toleration, and the just Difference between tolerating differing Opinions, and tolerating different Religions.

SO addicted is this *Anatomizer* to presume upon the Authority of his own Words, that he ventures to impose upon us, even in those Things in which he might otherwise be said to be right; Thus in his Arguments for restoring the Dissenters, he cannot refrain running Things to such a Height, as is the readiest Way to overthrow the Dissenters Interest, and lose to them the Advantages, which they might perhaps with more Caution be in a fair Way to obtain.

For Example, he cannot refrain in moving for the Liberty of the Dissenters, to propose, after the Example of *Holland*, a general Liberty for all Religions in the World; And yet he knows the Dissenters understand him, that they formerly rejected the Proposals he made to them of that

Kind, and that they are too generous, even in their Religion, to accept of Deliverance upon Terms dishonourable to *Christ Jesus*, who they own to be the King and Head of his Church, or on Terms destructive to Religion it self.

It is the Honour of the Dissenters, that they have refused even Deliverance at the Price of the Ruin of that very Church which then persecuted them ; withels their rejecting the Invitations of King *James*, to have them fall in with him to the taking off the Penal Laws and Test ; Nay, to their Honour it is recorded, even by the Church of *England* Men themselves, that they refused to accept of Deliverance at the Price of giving up the Nation's Liberty. Witness their frequent opposing both King *Charles* Ild. and King *James* Ild. in their granting Toleration by the dispensing Power ; And how can this Writer pretend to cajole the Dissenters with the Arguments of universal Toleration, under the Shadow of delivering them from the Inequalities in Matters of civil Privilege, which they are aggrieved at ?

Now

Now because this is a very tender Point, and he knew if not couched in a *double Entendre*, he should presently blow up a Light about him, which would strip the Wolf of his Sheeps Clothing; we shall see how nicely, and how ambiguously he has express'd it, as follows.

No Country professing any Religion can possibly be without a National Religion; and yet that every Man ought at the same Time to have the Choice of his own Religion; since nothing is more consistent than a publick Establishment and Liberty of Conscience. By this last Phrase, we do not mean Licentiousness in Morals, (which has no Plea from Conscience) nor Indifference as to all Religions: but a free Toleration both of such Actions as are in their own Nature allowed to be indifferent, or in their Circumstances un sinful; and of such Doctrines or Opinions as are not destructive of humane Society and all Religion, but consisting in bare Speculation, and solely regarding the Conscience or Perswasion of Men.

Now

Now I confess, had this been written by a Man of *Orthodox* Principles, I should have been very apt to have taken it in a Christian Sense, and have join'd in it as far as it is reasonable ; but suppose that I knew it to be written by a *Mahometan*, who means by it, that he should be allowed to build a *Turkish* Mosque in the City of *London* ; or suppose it to be written by one that blasphemes the *Divinity of the Eternal Son of God* ; that expects Liberty to preach up a Doctrine destructive to Christianity, on whom the Scripture has fixed an *Anathema Maranatha*, shall not this alter the Case ? If Mr. T—— will testifie his *Orthodox* Principles, by saying he has publickly renounced his *Socinian* and *Arrian* Heresies : If he will let us hear him repeat the *Doxologies*, in the publick Prayers, or will sign to all the *Doctrinal Articles* of the Church of *England*, as most of the Dissenters do, and would satisfy the World, that he means as a Christian ought to mean ; I should then join freely in acknowledging that *Conscientious Difference* should not destroy Christian Charity ; But
till

till then, my Suspensions of his having a Design to give a full Liberty to all Sorts of Error, Heresie, and Schism, are very just: because we all know he has professed these Heresies, and attempted to draw in the Dissenters to countenance the Allowance of them: But the Dissenters wisely avoided the Snare, and thereby prevented that Reproach which would long ago have been cast upon them by their Enemies: Nay, perhaps by this very Person, (*viz.*) that they were the Encouragers and Favourers of innumerable Errors, and were bringing among us all the Hereticks of the Christian World: As I thus detect the Hypocrisie of this fawning upon the Dissenters, so I shall set this Affair in a true Light, in Behalf of the Dissenters, and bring Things to a Christian Balance, between the extremes of destructive universal Toleration, and unchristian Persecution.

This Writer certainly mistakes himself, when he says, *and would bring the Dissenters in to join with him*; that it is not necessary for a Government to have but one Religion: Doubtless
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it is the Opinion of all the Christians of this Nation, whether of the *Church of England*, or *Dissenters*, that it is *necessary to a Christian Government*, and particularly to the Government of *Britain*, to have *but one Religion*; But we distinguish justly between a Unity in Doctrine, and a Unity in Circumstances; a *Oneness* of Principle, and a *Oneness* in Opinion; and when we allow that it is not absolutely necessary, *tho' we acknowledge it to be very desirable too*, that there should be but one *Opinion* in Religion; yet we insist upon it, that it is absolutely necessary, that there should be but one Religion: For this Reason, I can never agree that the allowing the *Jews* has any religious Foundation to justify it, whatever political Reasons may be alledged for it; God, for the Exercise and Humiliation of his Church, has permitted Diversity of Opinions to spread themselves among the best of his People, where there is the same FAITH; and has commanded us to exercise Charity in that Case one towards another, which Command, one would think, should

should expressly and plainly enough signify, a Prohibition of all *Coercion* and *Persecution*; for if we are allowed to persecute for Difference of Opinion, how does *Brotherly Love* continue?

But the same Scripture forbids us to allow those, *who love not our Lord Jesus Christ*; but puts a double Blast or Curse upon them; let them be *curst, curst*, 1 Cor. xvi. 22.

Now as here Mr. T—— could not mistake; he has unhappily therefore betray'd himself, and discovered his most pernicious **Design**, to the Shame of his Integrity. The *Dissenters* desire *Toleration* without doubt, for all conscientious Differences of Opinion among those, who profess and embrace one Christian, Orthodox Faith. But Mr. T—— desires *Toleration* for all *Religions*; and therein I say he has discovered himself.

The *Presbyterians, Independents*, and whoever we understand by that extensive Word, *the Dissenters*, are all *united*, even with the Church of *England*, in the SAME orthodox Faith, and profess but *one Religion*; witness the Act of Exemplification of
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the Ratification of the Union with *Scotland*; where the Clause for the Security of the *Presbyterian Church of Scotland* is thus worded, (*viz.*) for securing the true Protestant Religion, and *Presbyterian Church Government in Scotland*, *Vid. Exempl. Act Union, Art. 25.* Which Clause being passed by the Queen, Lords, and Commons of *England* in Parliament, the Bishops of the Church of *England* included; the Church of *England* has thereby undoubtedly acknowledged and declared, that the *Presbyterian Church of Scotland*, is a Church professing the true Protestant Religion.

This I think is a stating the Case fairly, and to every common Understanding; and I hope Mr. T—— must acknowledge himself to be fully *unmasqu'd*. I recommend it to those who have employed him, to reflect upon their Misfortune, in chusing such an Instrument to mimic a Patriot, and to plead for their new Projects, who can no better cover his own.

This I could not omit also upon this Account; namely, that no *Jesuitical* or *Heretical* Insinuations may be supposed to draw in the *Dissenters*, to fa-

favour the Introduction of new Religions into this Nation, under the specious, mistaken Pretences, of *Toleration to tender Consciences in Matters of Opinion only*, which if they should, would greatly expose them. It is evident the *Dissenters*, however separated from the National Church, or from one another; which Separation is in Matters of Opinion only, and Cases which relate chiefly to Government, Discipline, Ceremonies, &c. yet they all hold *the Unity of the Faith*, and that they desire to do it *in the Bond of Peace*; for which Reason they desire, and, in some Respects, claim a legal *Toleration* for the Opinions wherein they dissent: But at the same Time, they are far from desiring to introduce *new Religions*, blasphemous *Principles* and Heresies, destructive of the *Christian Doctrine*; and he that thus attempts to draw them into this Snare, is a worse Enemy to the *Dissenters*, than he that would persecute, or destroy them.

This I thought necessary to say in Behalf of the *Dissenters*; to deliver them from the Pit digged for them
by

by this secret Enemy: As for their other *Liberties*, the taking off the *Schism Act*, the *Occasional Bill*, and the *Sacramental Test*, which are indeed heavy Burthens upon them at this Time; I must leave that Point to the Wisdom of the Parliament, and to the proper Season for such Things; professing, however, to believe, that they might all be removed without any real Danger to the Church of *England*; and that it would be still a greater Felicity to his Majesty, and to the Civil Establishment, if that happy Juncture should come in his Reign; when the King, being the universal Father of his Country, all his Protestant Subjects should enjoy a full and equal Liberty of exerting themselves in his Interest and Service.

I cannot dismiss this Head without observing, as I shall do on many other Occasions, how remarkable the Consistency of this Man is *with himself*; I mean, in this Case of *Toleration*; where, in this Particular, he is for tolerating *all Religions*, and yet within a few Pages he is, *by all Ways imaginable*, for rooting out the *Papists*
all

all at once, however conscientious any of them may be; and one of the chief Reasons he gives, or at least the Reason which he most insists upon is, *because they never tolerate Protestants*. If I were to plead for more Liberty than they now enjoy, to the peaceable *Papists* in *Britain*, I should ask him to shew the Equity of this Partiality in his Charity; since I will not say, but there may be, and are some peaceable, inoffensive *Papists*, who know little, and practise none of the *Jesuitical* Part of their Religion; and to whom King *William* express'd a just Regard on their peaceable Deportment, *even in his first Declaration*; and yet that Prince was never suspected of being a Favourer of *Popery*: But charitable Mr. T——, who would *tolerate all Religions* in one Page, in another tells us, that, *in Policy*, we should *root out Popery with all imaginable Diligence*. It is not the present Case to examine, how far we should, or should not persecute *Papists*, who are meerly conscientious, and root them out from their native Country, where, as *Englishmen*, they have some natural Right

to be protected, whatever they have as *Papists*. It is certain, we ought to guard against them, as a Party of Men professing dangerous Principles; but for *rooting them out*, I leave that to the Wisdom of the Government; and I leave Mr. T—— to reconcile his *tolerating all Religions*, and *rooting out one*, at the same Time and Place, if he can.

He has also advanced several Things of the *Dissenters*, and also of the *Church*, which are both false and scandalous; of which I shall treat in the next Chapter.

C H A P. III.

Of the Low Church, and of the Dissenters.

NOthing is a more received Principle among Men of Penetration in this Kingdom, of every Party, than that *the Low Church and the Dissenters have but one Interest*. The first have shewed, that they always understood this; and therefore we never found, whenever any warm Dispute

pute came upon the Stage between *High* and *Low*, but the *Dissenters* have always stood *hard* and *fast* with the *Low Church*. It appeared in King *James* the II^d's Time to so eminent a Degree, that the *Low Church* acknowledged it: No less conspicuous has it been now, as well in all the Struggles of the last Reign, as in the Rebellion in this. Truth has extorted this from our *Anatomizer*, that *not one Dissenter in Britain has appeared against the Protestant Succession, and the Whigs to a Man are in the same Interest.*

How the *Low Church* have been sensible of this Oneness of Interest with the *Dissenters*, and whether they have been at all Times *alike* sensible of it, is not the Subject of the present Enquiry. It is enough, that they are sensible of it *now*; and that they are willing to make amends for Mistakes past; perhaps the *Dissenters* may still find Ways and Means farther to oblige them, till at last they may be *one People*, as they are linkt in *one Interest*; and I believe this is what all honest Men desire.

But that there is a Possibility of reducing the *Dissenters* and the *Low Church* into one religious Body; *this I utterly deny*; and it is the Thing, were there no other, which should convince me, that Mr. T—— has not written this Book, otherwise than as dictated to by other Authors; for he knows this too well to deny it, that all those who thought, *as, he says, some did in King William and Queen Mary's Time*, that the Disease was not incurable, found themselves mistaken. He says, *Page 23.* " That King *William* and *Queen Mary* recommended " to the Convocation, the making " convenient Alterations in the Liturgy, Ceremonies, and Cannons; " the correcting the Abuses in Ecclesiastical Courts, and the like. But what is this to the putting an End to the Differences? And what can this Dealer in many Words mean, by talking of *the Business being happily over!* Let me ask him one Question, Did the Men, who he calls *the most Learned and Pious*, offer the main Thing, without which, it is known, they (the *Dissenters*) could never be thought to com-

comply? *To explain my self*, Did they offer to abolish *Episcopacy*? If they did not, what does he talk of the *Differences being happily over*? He does indeed mention something, which *King William* and *Queen Mary*, as he says, offered to the *Convocation*: Stop there! That very Word *destroys all the Notion of bringing the Church and the Dissenters together*. Did he offer to them, that they should be no more a *Convocation*? If he did not, he offered nothing. "He offered to them, says he, "the making convenient Alterations in the Liturgy: Again, stop there! Did he offer to them, that there should be no prescrib'd Liturgy at all? If not, he offered them nothing at all, and so of the rest; for I affirm this, without injuring the *Dissenters*, that unless the *Low Church* can turn their *Convocation* into an *Assembly of Divines*, reduce *Diocesan Episcopacy* to *Parochial Pastorship*, and give up their prescrib'd Liturgies to at least a Form *ad libitum*, to be used, or not used, as every Minister officiating shall see fit, it is in vain to talk of their being ever united with

the *Dissenters* in religious Matters, and putting an End to the Differences, as this Book insinuates, it is utterly impracticable.

Again, says he, *Page 24. Their Differences are of little Moment.* This is a dreadful Satyr upon both Sides, and exposes them to the last Degree; a *Papist* could have said no more; and it is the very Argument with which the *Papists* reproach us *Protestants*, viz. breaking Catholick Unity for Trifles: Are the Differences but of little Moment! What shall be said for the *Dissenters*, who divide from the Establish'd Church, suffer all kinds of Hardships, set up Altar against Altar, refuse all projected Comprehensions, bear Indignities, Loss of Privileges, pay double Tythes, &c. and all for Things of *little Moment*! They must be Ideots or Lunaticks that would do thus for Trifles. On the other Hand, what shall be said for the *Church*, nay, for the *Low Church*, who have treated the *Dissenters* as they have done; for, in their Turn, they have had their Hands in these things, and have help'd to fix the Yoke upon the *Dissenters*; have turn-

turned the Edge of the Laws, which were made against *Papists* only, against the *Dissenters*, and have deprived them of their Birthright as *Englishmen*; not allow'd them to be fit for Offices of *Trust*, or worthy Offices of *Profit*; taken their occasional Compliances for Hypocrisy, and declared their Schools and Academies *contraband*; for whatever the last *Reign* might do, 'tis Matter of Fact, that the *Low Church* have joined in doing these Things many Years before: Can all this Persecution, for it is no less, be for things of little Moment! What a Monster of Cruelty and Injustice would this Man make the Church of *England*!

The Truth is, the Differences are of the greatest Moment that Differences not Doctrinal can be; and such as of which it must be said, they CANNOT be accommodated; no never. This was the Reason why Mr. *Lessley*, in his *Regale* and *Pontificate*, recommends a Union between the Church of *England* and the *Gallicane Church*; in which, whether he would bring *Gallieane Popery* to Church of *England*

Protestantism, or Church of *England* Protestantism to *Gallicane* Popery, is not to the present Case; but the Reason he gives for his Proposal is, that *uniting of Christians, as far as possible*, is the great Duty incumbent on all Christian Nations: Now, says he, *the Church of England may join with that of France, because the Church of France allows the Regale; but she can never join with the Dissenters, because they reject the Pontificate.*

It is impossible! We may not justly say, the Dissenters are obstinate in it, but conscientiously constant: They CANNOT come into the Pontificate; it is upon this that originally they all dissent; and if there were no Dispute about Liturgy, Ceremony, Habits, Worship, as we see there is not in *Scotland*; yet they would, and must as effectually dissent upon the Point of *Episcopacy*, as they do now upon all the rest: To talk of a Modification of the Office, is to talk of nothing, unless you will come to the *Tulcane Bishops*, which were once set up in *Scotland* and serv'd for nothing but to be laugh'd at; when King *James's*

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Ministry were so fond of giving the Ministers fine Titles, that they gave them the Name of Bishop without the Office; and so they got the Name of TULCANE: *Note, a Tulcane in Scotland signifies no more nor less, than a Calf Skin stuff'd with Straw*; and was given those Parochial Bishops, as a just Sarcastm upon the Pride they took in that Name. In this Case, we should have just Ninety seven Bishops within the Walls of the City of London, viz. the Bishop of St. *Magnus*, the Bishop of St. *Allhallows Barkin*, the Bishop of St. *Catherine Creechurch*, and so on thro' the City and Liberties, in the Terms of the Bills of Mortality, every Parish Parson would be a Bishop of his Parish, and when that is done, we shall have few Dissenters.

If this then is the Case, this Man has not *anatomiz'd* Things, but *misrepresented* them, and indeed the whole Design of his Book seems to be nothing else than a putting a false Gloss on Things, to cover a vile Design of bringing the People of *Great Britain* to take wrong Measures, on a Suppo-

Supposition of Things being as they really are not.

Truth indeed extorts some good Things from him, but like the Gold Dust spangled among the Sands of *Africa*, they are mingled with so much Dirt, and scattered so thin, that they are hard to find : however, where I find any, I shall do him Justice, and join with him, as particularly, when he tells us, these Differences are of little Moment : He also says, *both Sides being hearty Protestants, I hope they may be easily brought to love each other as Brethren*, Page 24. *Very well*, every good Christian will join with him in this ; but by the way, I must add, that this very Saying of his tacitly implies, that he himself does not believe there is any Probability of a farther Union than that of Charity, whatever he had said before ; So ill has he guarded his Schemes, and so naked has he left his Argument : But so it always fares with Men that write other Mens Notions, when they are different from their own.

Having

Having thus misrepresented the *Dissenters*, and the *Low Church* too as they respect the *Dissenters*, let us see next how he uses the *Low Church* as they respect the *High Church*; indeed he makes but sorry Churchmen of the *Low Church*: He says, partly it is true, that they approve of *Episcopacy*; but that they believe the *Protestant Religion* may subsist without it. This is, I confess, the least Thing he could suppose them to do, if they would be known to be Churchmen; He allows them no Zeal for *Episcopacy*, as the best Rule of Church Government, no Faith in its being of Divine Institution, or nearest the Pattern of the Apostles; Only in a few Words, they approve of it; which is really but scurvy Usage, and scarce amounts to a Reason why they are Churchmen, and not Dissenters; Can an honest, conscientious *Church of England Man* be content with this Character! Is this all that can be said for him! Does he but barely approve of *Episcopacy*, and the *Liturgy*, and Discipline of the Church! Whence then proceeds the vigorous Resolutions to defend

defend the *Church of England* as the purest Church on Earth? the Rigour with which even *Low Church Men* have exacted Obedience to the Canons and Injunctions; the constant Zeal and Earnestness the *Low Church Men* have shewn upon all Occasions, in preserving the *Church of England*! Do not these Things proceed from a Conviction of their being in the right, and that the Government of the Church by Bishops, &c. is *Scriptural*, and according to *Apostolical* Institution! What a Reproach is this upon the *Low Church* Bishops and Clergy! as if they did not think the Office of Divine Original, and the most agreeable to our Saviour's Appointment! Besides, it is not true in Fact; for there are thousands of our *Low Church Men*, as well Clergy, as Layety, who do believe *Episcopacy to be of Divine Institution*; and that no true Orders can be conferred without it; and are more zealous for it by much, than to deserve to be charged with so scandalous an Indifferency, as that of barely approving.

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It seems as if to fix this Scandal of Coldness in Principles upon the *Low Church Men*, he compliments the *High Church* with being the only Men who believe as a Church of *England* Man should believe; I say, compliments them: I dare say, they will accept it as a Compliment, that they believe *Episcopacy* to be of Divine Institution; I am sure they that do not, should not be called Church of *England* Men at all.

And here I must retort the Ignorance or Neglect of this Writer upon him, in laying the Weight upon the Word *Episcopacy*; I affirm the Dispute does not lye about *Episcopacy*, without the Addition of *Diocesan*; The Dissenters, as is explained by the Learned Mr. *Clarkson*, Mr. *Lauder* of *Mordentoun*, and others, allow *Episcopacy*, but not *Diocesan Episcopacy*: their *Episcopacy* being such as was in *Ireland* when there was 366 Bishops there, and such as Mr. *Lauder* says every Parochial Minister in *Scotland* now is: But it is *Diocesan Episcopacy* which the Church of *England* contends for; and it is evident from the

Writings

Writings of the most eminent Low-Church Divines, that they have strenuously defended the Divine Institution of *Diocesan Episcopacy*, and that it is not Singular to the High Church, as he pretends.

Thus far I think I have *anatomiz'd* him; and have detected so much Arrogance, so much injurious Treatment both of Low-Church and Dissenters, and traced such Steps of a wicked Design against Liberty, Religion, the Church and the State, that I think I act very justly when I say 'tis a *Treasonable Conspiracy*; for there are other Treasons than those specified by the Letter of the Law to be against the Life, Crown and Dignity of the Prince.

C H A P. IV.

Of Flattery and Falshood, as they severally relate to the State Anatomy.

I Should not have separated these two, Flattery is Falshood, even tho' the Things spoken may be literally true; because 'tis always spoken with a disguised Design: But here the Flattery and the Falshood separate themselves, because discours'd of, and relating to remote Occasions.

As the Flattery used by this Writer is of the grossest and most surfeiting nature, so it is the highest Insolence to his Sovereign; because it is so apparent through the whole Book, what Design it is adapted to serve; *to wit*, a wicked and, as I have said, a treasonable Conspiracy against the Liberty, Safety, and Peace of the People of *Great Britain*: 'Tis in every Part brought down to the Point, and spoken as plain as it need to be express'd, had the Intention been to have it so understood.

The King is spoken of in the most extravagant Flourish, and in a manner
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so out of Mr. T——'s ordinary way that will convince any one, that even this, *tho' much more than he can say, is required to the Character of a Prince's Chosen by God and Nature to be the Man that both have delighted to Honour*; yet, I say, that even this shews there was a great End to answer by this Exalting the Person of the Prince: Moreover, that End is so dishonourable to the Person of the King, that were it worth his Majesty's Notice to look down upon these things, I cannot doubt but he would resent it very much: I mean the evident and odious Design of persuading the People to give up their Privileges, and abandon their Liberties in Compliment to the King; a Thing his Majesty is too just, and has too generous Principles to desire; and I firmly believe has too much Affection for his People to accept: This makes the Design so much the more wicked, as it is placed like a Transaction from the People with the Prince; whereas the Truth is, the Project is founded in the Avarice and Ambition of some great Man, who aim at a Share of the Spoils

Spoils of *British* Freedom; who they are, is a Question by it self; nor dares this Man, whom they have employed, so much as pretend to say, the King desires these things.

I would not deny him a Share in that Stock of Face which he so much desires to shew; but I am perswaded he wants of what would be sufficient for a Suggestion, that either the *keeping a standing Army in Time of Peace*, or the *Introduction of Foreigners into the House of Lords*; two Things so inconsistent with the Liberties and Privileges of his faithful Subjects, can be desired, or so much as thought of by the King.

Having, however, pav'd the Way by his fancy'd Rhetorick, and his Flourishes upon the King, he turns his Flattery to the Persons, who he has the Assurance to propose for Peers, *viz.* The Baron *Bothmar*, and Count *Bernsdorff*. Now, when he speaks of their Services, &c. and their Fidelity to the King, as he was their Master when Elector of *Hanover*, there we freely join with him; but it must make an *Englishman* sick, to say no worse, to tell us

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great Stories of the Services of those Gentlemen to the Nation of *Great Britain*: This is fit only to smile at, and a Man would ask them, as a *Frenchman* ask'd a Citizen lately, who boasted of his great Services to the Nation, *Pray, Sir, where did you make your last Campaign?* One would have thought, when his Hand was thus in, and he was in the Vein of giving good Words, he should have had one Line or two to cajole the House of Lords: But indeed he is far enough from flattering them, unless it be by recommending some *Tradesmen* of *London* to be made Peers, because of their Skill in Commerce; which, it seems, the Lords want Instruction in: *Scandalous Proposal!* As if his Foreigners were not enough to stain the *English* Peerage with, but the House must be made up with other Mechanicks! Why could he not as well have proposed, that the Nobility should put their eldest Sons Apprentices to Merchants and Stock-jobbers, as the *Czar* of *Muscovy* obliges his Noblemen to do, that so the House might no more want Lords that were proper Judges of Commerce; and yet
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not be obliged to create them from the Benches of City Directors: And yet he does not abate his Flattery here, when he singles Men of Worth in the City, *who, I dare say, bespoke none of the jingling Character he gives them,* complimenting them by Name in so ridiculous a Manner, as must necessarily offend the Persons, because they know his Design to be scandalous; recommending Sir *William Scawen* to be made a Lord; and calling Sir *Gilbert Heathcoat, Father of the City*; a Title never given but to the oldest Alderman above the Chair.

From hence, that he may take a compleat Tour round the City, he goes to *Spittle Fields*, where he gives the *French Refugees* the roughest Box on the Ear, instead of a Compliment, that it is possible to have given them, *viz.* that they *live in English Houses*, eat *English Beef and Pudding*, and drink *English Strong Beer*, Page 56. Who doubts it? and we might go back and say, without any Reproach to them, that they owe it all to *English Charity*: But what do they do for all this! *Pray bear him out:* 1. They are peaceable

Subjects: The D——I must be in them if they were not, who live, and eat, and drink, as he says they do, in a strange Country, and did not know where else to go. 2. *They pay English Taxes:* — And well they may; for it is all with *English Money*. 3. *They come readily into our Stocks:* -- Yes; but where did they get a Stock to do it? 4. *They encourage and improve our Manufactures:* — I deny it, he should have said, our Manufactures have encouraged and improved them. 5. *They have fought well in our Armies:* — We grant it; and we say, they have been well paid for their Pains. 6. *They have given as little Disturbance to the Church as any:* — Pray, what Occasion have they had to give any Disturbance at all to it? I presume, the *French Refugees* will be content to say to him, as a certain Gentleman did to Mr. Tuckin, the Author of the *Observer*, once: Pray, Sir, next Time you think of praising any Body, be pleased to forget me.

Now I am talking of Persons who come in his Way, I should have spoken of his flattering the late *Queen*; but
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it is too gross to mention, it will scarce please any *Whig* in *England*. As to his dealing roughly with the *Tories*, the late Ministry, the Rebels, and that kind of People, were he honest to the Interest which he pretends to serve, I should never lay those Sins to his Charge: Only this I may add, that while they deserve more than he can say, yet he may say something they may not deserve: But they are a Sort of People this Work is not designed to vindicate; I leave them to God's Mercy, and the King's Justice.

I have not Room hardly to mention his scandalous Mistakes about *Scotland*, making their *Superintendents* and *Moderator*, synonymous to *Bishops*, or to one another; who were as remote, and now are so, as any two Ecclesiastick Offices: His Ignorance of the Constitution of *Scotland*, and of the dissolving the Superiorities there; which, however it may be necessary and desirable, are reserved by the Union, and cannot be dissolved, unless voluntarily given up; which will never be done, unless you can transplant the very Nation of *Scots* from the Country.

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To enter upon his Falshoods and Inconsistencies, would be endless; the Work is a Collection of many: But this whole Discourse points at the two visible Attacks mentioned above, (*viz.*) the *exposing the Peerage to Foreigners*, and the Nation to a *standing Army*. A Time may be taken to talk with him of other Things; but as these are Mines dug under the Foundations of the Constitution, 'tis enough that his Plot is discovered, and his Design laid open. I hope the Conspiracy is blown, and I doubt not a little Time will let the whole Nation see, who they are who have been the Betrayers of their Liberties, under the specious and false Notion of serving King *GEORGE*; in whose Name we may venture to say to them, in the Words of the Prophet to the Hypocrites of *Israel*, *Iia. i. 10. Who hath required this at your Hands?*

F I N I S.